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MINISTERS' SALARIES

In 1906 the total expenditure for the services of the clergy in all denominations was about \$125,000,000, if we may judge by returns from 52% of the churches which totalled seventy millions. The average per minister was only \$663 a year and for Protestant denominations it was even less. (Catholic and Jewish averages both exceeded this figure.) The variations from the general average in the profession are so marked, however, that they must be considered separately.

LOCATION

Difference both in the size of the church and the cost of living as between city and country accounted for a wide range in salaries.

In Cities	Average Salary
Over 300,000.....	\$1,223.00
100,000 to 300,000.....	1,110.00
50,000 to 100,000.....	1,063.00
25,000 to 50,000.....	972.00

Outside of these cities the average salary was only \$573 and as five out of six ministers are found in the smaller cities and the country, this figure approximates the median salary for the ministry twelve years ago.

VARIATION BY DENOMINATIONS

Denominations differ greatly in the support of their ministers. Among those groups which paid the highest salaries, the averages were as follows: Episcopal, \$1,242; Presbyterian (U. S. A.), \$1,177; Reformed in America, \$1,170; United Presbyterian, \$1,096; Congregational, \$1,042. At the other extreme were those churches including a large proportion of negroes. For example, the average salary in the Baptist Convention, South, was \$367.

ADDITIONAL REMUNERATION

A proper estimate of salaries in 1906 should include a correction for the use of parsonages. One-fourth of all the Protestant churches reported parsonages with an average value

of \$2,236. This is a substantial addition to the minister's income, but by far the largest proportion of parsonages are owned by the Reformed, Congregational, Episcopal and Presbyterian churches, which reported the highest average salaries. This emphasizes the great variation among denominations in providing for their clergy.

WHAT THE MINISTER IS PAID TODAY

The religious census of 1916 shows a total expenditure in all Protestant churches of \$250,000,000 a year. In 12 leading denominations this is an average budget of \$1,653 for the local church, including all running expenses, benevolence, repairs, etc. In 1918 the average budget for the Lutherans was \$1,119; Northern Baptists, \$1,553; Episcopal Church, \$2,302; Presbyterian (U. S. A.), \$2,184. The proportion of this which goes to the minister is not reported. The number of parsonages had increased to a ratio of one to every three ministers and an aggregate value of \$218,192,000.

INCREASE OVER 1906

Of those denominations which report exact salaries, the Congregational church shows an increase in the average from \$1,042 in 1906 to \$1,189 in 1918; the Methodist church from \$812 to \$1,037; the Methodist Church, South, from \$714 to \$1,004 (excluding rent of parsonages); the United Presbyterian from \$1,096 to \$1,394; the United Brethren from \$578 to \$598 (including the rent of parsonages). The "Watchword," October 6th, 1918, states that "the average salary of clergymen in ten of the largest denominations is \$793 a year." If these ratios of increase held thruout all the denominations, the average raise would still be less than 20% in the last 12 years.

SALARY CLASSES

As in the case of the 1906 figures, it is necessary to take into account the variations from the average. Only scattered information is available, but there is every reason to suppose that it is fairly representative.

In the Methodist Episcopal church there are 3,500 charges (1 in 5) which pay less than \$500 per year to the minister. Over 9,000, or almost 60%, pay less than \$1,000. Dr. Tomlinson tells us 72% of the Northern Baptist churches now

spend less than \$1,000 a year for all purposes, which means that the minister's share could hardly exceed \$600 at the most. Similarly the Presbyterian Church in the U. S. A. reports an actual budget in each of 5,817 churches of less than \$1,200, indicating a low salary in more than half the pulpits of that denomination. In the Protestant Episcopal communion, which as a rule makes better provision for its clergy, the Mid-western province has 70 out of 578 posts each of which provides less than \$1,000 salary. These facts seem to indicate that even in the denominations whose average salary is above \$1,000, one-half of the ministers receive annually less than that sum, and that, **taking the profession as a whole, two out of three men are paid less than a thousand a year.** This is especially important as it is actual salaries and not averages which give us concern.

While it is difficult to distinguish sharply the ratio of ministers in various denominations who receive more than \$1,000 per year, there is ample evidence to show the rapid decline in the number of pulpits as the salary scale is advanced. In the Presbyterian U. S. A., 1,371 churches, or about 14%, have budgets ranging from \$2,000 to \$4,000, which corresponds roughly with the group paying \$1,000 to \$2,000 salaries. Almost an equal number—1,402—report budgets in excess of \$4,000. The Methodist Episcopal church has 5,700 pulpits, or about 35% paying salaries over \$1,000. In the Episcopal province referred to above, 310 out of 578 posts pay between \$1,000 and \$2,000. Above the \$2,000 mark the showing in the ministry is relatively small. In the entire Methodist church with approximately 17,000 pulpits, only 794 ministers (4%) receive from \$2,000 to \$3,000 per year. The corresponding ratio for the Episcopal province cited is 16%.

For incomes above \$3,000 evidence is available for the entire country from the Income Tax Returns for 1916. Out of approximately 170,000 active clergymen in the United States, only 1,671 reported total incomes in excess of \$3,000. As these returns included income from property as well as services, the number of churches paying this amount would be still further reduced. By salary classes, 438 receive from \$3,000 to \$4,000; 404 from \$4,000 to \$5,000; 275 from \$5,000 to \$6,000; 162 from \$6,000 to \$7,000; 76 from \$7,000 to \$8,000; 124 from \$8,000 to \$10,000, and 192 above \$10,000.

THE GENERAL SITUATION

The situation in brief is this. Here is a profession with approximately 170,000 active members. On the average each man receives less than \$800 per year as against \$663 twelve years ago. Actually about 85,000 do not receive more than \$600 or \$700; 120,000 are paid less than \$1,000; approximately 40,000 get between \$1,000 and \$2,000; not more than 8,000 receive from \$2,000 to \$3,000, and only 1,670 above \$3,000.

Not only is this wage scale exceedingly low, but in practice it is very irregular. It is twice as high in some denominations as in others. It is twice as high on the average in the cities as in the country. It is supplemented by parsonages apparently where they are least needed. It is not flexible in adaptation to needs, evidence from several denominations indicating that in many cases salaries have not been changed for ten or twelve years, and in some cases for thirty years.

* * *

The standard by which to judge the adequacy or inadequacy of the minister's salary is its purchasing power. What are his "real wages"? Are they enough to live on and support a family? How do they compare with the returns in other occupations making an equal demand on ability, character and preparation? Do they provide him with tools to work with and freedom from worldly cares in following his calling? Do they attract and hold the services of men of ability? The examination of these questions, while carrying us outside the ecclesiastical field for the moment, is a revelation of the economic status of the minister in society.

MINISTERS' SALARIES AND THE COST OF LIVING

The exceptionally low remuneration of the ministry is only realized in relation to the cost of living. As old Uncle Remus said: "You can't preach heah and boahd in heaven." The steady rise in the cost of living while salaries have remained almost stationary is equivalent to a steady decline in the salaries themselves. It is necessary, therefore, to summarize the extent of that movement.

RISE IN WHOLESALE PRICES

From 1897 to 1915, wholesale prices advanced 51.6%, an average of less than 3% a year. However, the advance since the outbreak of the European war has been approximately 78%. By 1917 Dun's index figure based on 200 general articles increased 77.3% over the 1914 figure; Bradstreet's index number (96 commodities) increased 100.1% in the same time; figures of the U. S. Bureau of Labor (252 commodities) showed an increase of 86.3% and those of the Canadian bureau (56 prices) showed an increase of 78.3%. That these high prices still stand is evident from the figure listed by Dun's Review in April 11, 1919—\$219,972 as compared with \$120.74 on August 1, 1914, or an increase of 82.2%. Wholesale prices are 265% of what they were 20 years ago.

These facts give a general conception of the decline in purchasing power of the minister's salary.

RISE IN RETAIL PRICES

However, the minister does not purchase steel rails or barrels of food for use in the pulpit. It would give us a closer view of his economic problem if we studied retail prices—the prices which he actually pays.

Government figures, collected over the entire country, for retail prices of 15 principal articles of food, show the following advances:

1907.....	100
1912.....	119
1915.....	123
October, 1917.....	192

On this basis, the purchasing price of the dollar dropped to 58.3c from 1911 to 1917. The increase in costs of food during the same period as compiled by the New York Times on the basis of 25 commodities was 98.6%. Between April 1, 1914, and April 1, 1917, according to Dun, dairy and garden product prices increased 84%, meat 46%, clothing 49% and foodstuffs 105%. Nor did the high prices stop in 1917. Bradstreet's index number for 31 food articles on October 11, 1917, was \$4.23, and by April 12, 1919, it had risen to \$4.90. Present world conditions do not hold out any great hope of a return to the price basis preceding the war. It is significant that even after the Civil War it took fifteen years for prices to return to normal. Indeed, some economists, notably Irving Fisher, hold that we are permanently committed to a high price level and must readjust our thinking and action to that fact.

So much for the general conditions in which the impe-
cunious minister finds and will find himself.

DIRECT EFFECT OF HIGH PRICES

It would not be fair to say that because wholesale prices have increased at least 80% and retail prices perhaps more in the last eight years—an average of more than 10% a year—that the minister must have an 80% raise in salary to hold his own. Actually there are a great many commodities which he does not buy and still others which enter only indirectly into his living expenses. An inevitable relationship, however, lies between the income of the clergyman and those things which he must buy to maintain his family. For any accurate measure of the decline in real wages, we must measure the rise in prices of the normal budget for an ordinary family.

Actual proportions in the budgets of 11,156 families studied by the U. S. Bureau of Labor show these ratios which are set over against the estimates of social experts:

United States Bureau of Labor	Lausk & Sydenstriker
Food	43%
Rent	18%
Clothing	13%
Fuel and light	5½%
Sundries	20%

Following this line of inquiry by family budgets, the Bureau of Labor Statistics in co-operation with the Shipbuilding Wage Adjustment Board and the Emergency Fleet Corporation, studied 512 families in the center of the Philadelphia shipbuilding district. They found that expenditures per family for clothing showed an increase in 1917 of 51% over 1914, for furniture, 49%, for food 54%, for housing, 2.6%, for fuel and light 21%, and for miscellaneous purposes 44%. (This was the basis for a corresponding wage increase.)

The Annalist bases its figures on 25 food commodities selected and arranged to represent a theoretical family food budget. Its price level for the week ending April 5, 1917, was 248.053, and for the corresponding week in 1919 was 305.551.

The Bankers Trust Co. of New York had its employees keep budgets in 1915, and found that the increase from 1915 to the last six months of 1917 exceeded 90% in food and clothing.

On the Pacific coast, the Shipping Board formulated weighted prices of items in the worker's budget and found that the general increase in the cost of living between June, 1916, and October, 1917, was 31%. (Wages were advanced correspondingly on the basis of this finding.)

The Canadian Department of Labor publishes an average family budget for workingmen, including food, rent, fuel and light. In 1917 as compared with 1914 it showed an advance in cost of 27.7% and over 1911 an advance of 42.1%.

A food and fuel budget prepared by the state of Washington records an advance of 35.6% in the 1917 prices over 1914.

It would seem from this evidence that even including rent the average family budget had increased 40% over 1911, and that many of the items in that budget, especially foodstuffs, ran far above that figure.

THE MINIMUM

One of the striking features of these nation-wide inquiries to determine proper wage advances in meeting increased costs of living is the uniform recognition that increased costs bear more heavily on those with small incomes.

As the Railroad Wage Commission of the U. S. reported on April 30, 1918: "We have had a most exhaustive study made of the cost of living today as contrasted with the cost in the latter part of 1915. It conclusively established two things: (1) That the cost of living has increased disproportionately among those of small incomes, and (2) That there is a point up to which it is essential that the full increased cost shall be allowed as a wage increase, while from this point on the increase may be gradually diminished." The actual raise in wages ordered on the basis of this finding was therefore scaled to correspond to former wages.

Previous Monthly Wages	Increase
Under \$46	103% to 44%
\$46 to \$80	43% to 41%
\$80 to \$100	40% to 31%
\$100 to \$200	31% to 8.4%

The report continues: "The man who received \$85 a month on January 1, 1916, now needs 40% additional to give him the same living that he had then. Below that wage a larger percent must be allowed because the opportunity for substitution and other methods of thrift decline almost to the vanishing point."

Applying the same system of scaling raise in pay in proportion to previous salaries, the Bankers Trust Co. granted bonuses based on exact budgets as follows:

\$900-\$1,000 class.....	50.2%
\$1,000-\$1,300 class.....	52 %
\$1,300-\$1,700 class.....	51 %
\$1,700-\$1,800 class.....	50.8%
\$2,400-\$2,500 class.....	47.6%

Assuming on the basis of these facts that the lower wage groups require the largest supplement to meet increased costs of living, what is the minimum cost of living under present conditions.

In 1900, John Mitchell set it as \$600 in the anthracite region. This was the figure set by Dr. E. T. Devine. The Massachusetts Bureau of Statistics estimated \$724 as a fair living wage for a family of five.

We would expect very considerable increases in present estimates. The Canadian and Washington food budgets referred to above put the cost of food in 1917 at \$607.36 and \$513.24 respectively. Estimating food as 40% of the total budget, these studies would make the normal budget in Canada \$1,518.40, and in Washington \$1,283.

In October, 1917, the Inspector of the New York Health Department tabulated costs in 24 cities of the elements in a standard diet for a family of five. These ranged from \$595 in San Francisco to \$673.40 in New York and would require a general income of \$1,500 to \$1,600.

The complete minimum budget compiled by the Philadelphia Bureau of Research in 1917 (December) cost \$1,200. A similar budget by the Labor Adjustment Board of the Fleet Corporation for the Philadelphia district in January, 1918, came to \$1,431.30.

Studies by the Railroad Commission of the budgets of 265 families in different parts of the United States showed that a living wage is not reached until the income is well above \$1,000.

A minimum budget (including both subsistence and reasonable comfort), was worked out by the board arbitrating wages of street railway employees in Tacoma and Seattle in 1917. Their figure used as the basis of the award was \$1,505.60. A similar calculation by Professor Peixotto of the University of California resulted in \$1,476.40.

The Brooklyn Bureau of Charities estimated the minimum budget in 1917 at \$993.20; the United Hebrew Charities at \$1,049.

It is obviously futile to attempt to define a living wage for different localities and varying conditions. In the adjustment of wages in the Packing House Industry in 1918, Federal Judge Alschuler felt unable to define it even in that limited field. (He added, however: "I do not believe under existing conditions this sum, \$825, is adequate to the ordinary needs of the average workingman's family in the cities involved." On March 30, 1918, and again on November 10, 1918, he granted substantial wage increases which affected 85,000 workers.)

But even with some latitude in the definition of a minimum living wage, it cannot be considered accidental that a dozen great wage fixing agencies thruout the country, after inquiry into the living conditions of literally hundreds of thousands of families, have set figures ranging from \$1,100 to \$1,500 as a normal income for the average workingman's family, and have actually advanced wages in accordance with these findings.

Now what is the bearing of these facts on the support of the clergy? First, the greater number of ministers are receiving far less than what is commonly called a minimum subsistence for the ordinary workingman's family. With all due allowance for parsonage rent free (one out of three cases) the cost of the food budget alone in many parts of the coun-

try would exhaust the minister's income. Second, the average salary for 1918 in those denominations recognized as paying their clergy most (the Congregational, Episcopal, Presbyterian, Methodist) is less than leading business men and wage boards of many varied lines of industry considered necessary for their bank clerks and railroad laborers and shipbuilders and street railway employees. Third, the class employed in cities over 25,000, including one out of every six ministers, is recognized as the highest paid group in the profession, but the average salaries even assuming a 25% increase in the past decade, are below the normal standards set for city life. Fourth, to maintain even the relative status of ten years ago the salaries of the ministry must have been raised 40% but there is no evidence to show that they have been raised even 20% in that time.

We may well ask how it is that the minister and his family manage, if his income is so low. He manages in some cases because he has no family. In other cases, he is compelled to supplement his professional income from outside sources. For example, out of 6,117 ministers in the Disciples church, 986 also engage in secular business, and the number of such men has doubled in five years. With the exception of this support from avocations and from family estates, too often the preacher sacrifices health and strength, the security of his old age, the efficiency of his work, and even his self-respect because of the economic pressure under which he works. "That the preacher makes ends meet" says Dr. E. R. Welch "stamps him as the master businessman of his time."

MINISTERS' SALARIES AND REWARDS IN OTHER OCCUPATIONS

The salary of the clergyman is not only a measure of his struggle with poverty but it also affects his position and the position of the church in the community.

THE PROFESSIONS

It is difficult to secure data which affords general comparisons between professions. There is sufficient evidence, however, to prove the serious economic handicap under which the ministry labors. Probably this field is easier to enter than

some others. For example, it is reported by the Congregational church that "the average salary of those graduating from some of our seminaries in 1916 and 1917 is a little better than \$1100 per year to start with. That is as much as the average Ph. D. gets in teaching the first year. Probably it is as well as the average lawyer or doctor does." On the other hand, the Christian Advocate in 1918 writes regarding some of the candidates of the Methodist Church, South:—"They had the choice when they graduated of entering the itinerancy on a salary of \$700 or \$800 or of accepting the principalship of a public high school at \$1,500. They took up the school work, therefore, to pay the debts incurred in securing an education, presently were married, and by force of circumstances were turned from their original purpose."

A fair comparison of the professional progress of men of equal training is available in studies of particular classes from the same institution. For example, the five year record of earnings of the Yale class of 1906 is as follows:

	Average of Class	Teachers and Clergymen
1st year	\$ 740.14	\$1110
2nd year	968.80	1085
3rd year	1286.91	1236
4th year	1522.98	1328
5th year	1885.31	1514

For the first three years the ministry holds its own but beyond that point it is rapidly outdistanced in material rewards by other professions. The Princeton class of 1901 shows a close parallel to the Yale figures but the general average rises rapidly from \$2039 in the 5th year to \$3803 in the 10th. The average for preachers in the tenth year was \$1714, as compared with \$4994 for lawyers and \$3094 for physicians. Five years after graduation the average for Harvard Law School, (class of 1905), was \$2616, Princeton (1906), \$2225, Univ. of Texas (1903) \$1822, Northwestern (1903) \$1863. Ten years after graduation from Dartmouth, the average income of the class of 1899 was \$2097. Average salaries during ten years as reported by the Y. M. C. A. Training School at Springfield also demonstrate that it is quite impossible for the ministry with existing salary scales to hold up in economic competition with the other professions to which it is most frequently compared.

Ministry (Princeton)	\$1186
Teaching	1310
Y. M. C. A. (Springfield)	1559
Engineering (Princeton)	1951
Medicine (Harvard)	2251

A better conception of the limitation of the ministry is gained if we follow the comparison on into middle life when family cares involve the heaviest financial burden. Assuming that the most lucrative positions in each profession are occupied by men of this age group, the United States income tax returns for 1916 give us a fair basis for comparing occupations. In that year 21,273 lawyers received over \$3000; 20,348 doctors had incomes exceeding this amount; 2,919 teachers were in this class, but only 1,671 ministers. The overwhelming plurality against the ministry is even more marked in the comparison of incomes over \$4,000 and over \$5,000. Taking into account the relative numbers in each profession, we find that the chances of a minister making over \$3,000 a year are very slight beside those of other occupations.

Occupation	Income over \$3,000	Income over \$5,000
Lawyers	1 in 5	1 in 9
Doctors	1 in 7½	1 in 12
Engineers (mech. etc.)	1 in 9	
Manufacturers	1 in 10	1 in 12
Architects	1 in 10	
Merchants	1 in 22	1 in 33
Commer. Travelers	1 in 22	1 in 50
Ministers	1 in 100	1 in 240

MINISTRY COMPARED WITH THE TRADES

It is evident that professional work in the church must fall back to a comparison with the trades and occupations demanding relatively small preparation, if it is to claim economic equality.

Considering simply men with two years technical training (without the college education commonly expected of a minister), Pratt Institute, Brooklyn, N. Y., made a study of 1,000 of its graduates who left school at the average age of 21. At the end of 5 years the men in mechanical and electrical lines were receiving \$1,500 on the average and the chemical workers \$1,900. Ten years out of school, the mechanical and elec-

trical workers were paid \$2,225 and \$2,200 respectively and five years later \$2,725 and \$2,500. Yet all these men were distinctly inferior to the minister in education, their training cost them less both in time and money, and they reached their profession at an earlier age.

Among High school teachers who are notably underpaid and who differ from the ministry in that the great majority are women and without dependents, an investigation in 1918 showed that in 320 cities over 10,000 population two-thirds of the teachers were paid more than \$1,000 and one-third more than \$1,500.

It should be borne in mind that the railroads and steel industries employ a larger proportion of unskilled foreign labor than most other industries. But the average wage for all employees on railroads in this country was \$810 in 1914 and has been advanced until in 1919 it is \$1,460. This is an advance of 80% and it reaches a figure noticeably higher than the salary of ministers in the better paid denominations. For train crews alone, who may be presumed to have a fair degree of skill, the average in 1914 was \$1,253 and in 1919 \$2,020. Similarly the average wage of the U. S. Steel corporation per employee in 1914 was \$905 and in 1918 \$1,605. (In December, 1918, it was \$1,950 per man for the month). The recent Railroad Wage Commission stated that "the typical earnings of an eastern freight engineer were around \$180 a month and that of the eastern freight brakeman \$100 a month."

Even in 1914 the Proceedings of the National Education Association discussing teachers' salaries stated: "The bricklayer who has steady work in any of our western cities now earns \$1,500 in ten months."

A late report on Salaries of Teachers states: "Mr. Elmer Coatney, a teacher in the _____ high school who received \$100 a month, recently urged a boy who had left school to work at the mine to return to school. He endeavored to convince the boy of the value of an education but the boy replied: "Mr. Coatney, I am making more money without an education than you are making with one."

In view of these facts, it is evident, first, that the church pays its ministers far less than the cost value of their services. An occupation requiring special ability and character, long and

expensive preparation, and heavy social demands should provide correspondingly larger remuneration to induce men to undergo the sacrifices involved. But this principle the church has consistently ignored. As Charles Steltzle puts it: "The average minister spent fifteen years in school, college and seminary, meanwhile paying his own support, while the hod-carrier unable to read or write receives more for his year's work, even tho he learned his trade in a day." In the second place it is evident that raising the salaries of clergymen does not involve commercializing the ministry. That could only happen when the material rewards exceeded those obtainable in other occupations requiring equal preparation, effort and service. Salaries in the ministry could be raised 50% and still be below the commercial standard; the amount by which they fall below that point is the measure of sacrifice in entering the profession. In short, the active minister is far and away the most unselfish man in society.

SALARIES AND CHURCH EFFICIENCY

However unselfish the minister may be, the proper conduct of the church requires a salary above a certain efficiency point. Insufficient salaries affect the success of the work in many ways.

Part time work. One can only comment the ability and disposition of laymen to fill the position of a minister occasionally and to do it effectively. It is stated that in England and Wales last year there were about 50,000 lay preachers in non-conformist churches and perhaps half as many in the established church. It is equally commendable for the minister to put aside all artificial barriers which prevent his meeting the people "man to man." However, the levelling of minister and laity because the former has no more professional knowledge or ability than an amateur is quite a different thing and this is the natural effect of compelling the minister to make his living from outside sources, giving only part time to his calling. This does not happen in the legal or medical profession.

Training and equipment. Low salaries mean inadequate training at the start and a lack of working tools during the pastorate. Young men while they are learning a business or

studying for other professions can well afford to run in debt with a reasonable expectation of paying off the obligation at an early date. For the young minister the expectation of paying off a debt of \$1,500 or \$2,000 for his education is not reasonable in the light of his future income. Frequently only a loan from the board of education with long terms, low interest, and no security makes it possible for him to get a complete education. But to live intellectually during a long pastorate on the single feast of his seminary days is absurd. The minister should have the continued stimulus of books, periodicals, summer courses and institutes. None of these are possible, however, for the average man unless at the sacrifice of other vital interests.

Inadequate support of family. Unless the salary is sufficient for the care of a normal family, including reasonable provision for sickness and old age, the attendant worries, unpaid bills, and pitiful economies inevitably react on the service rendered and on the standing of the church in the community.

Salary scale. One of the most important considerations in all types of remuneration is to maintain a constant stimulus to better work. On this basis a gradual increase in remuneration or a series of raises at proper intervals is more effective than the same amount of money expended in a flat rate. This is universally recognized except in the ministry. The clergyman works at substantially the same salary year in and year out without any substantial recognition of increasing expenses or longer experience and without incentive to better service. The effect is deadening and dispiriting. That there is a serious unrest in the profession is evidenced from the "Country Church Survey of Ohio" reported in 1918. The figures for the Methodist group were quoted as typical. "41% of the ministers were serving the first year in their charges, 31% the second, 15% the third year, and less than 14% had been on their charges for three years or more. In other words, 72% had less than two years to get acquainted and to complete their work."

Inadequate social status. Low salaries unquestionably subject the minister and his church to a social reaction which is distinctly unfavorable. The prestige which attached to the ministry thru its virtual monopoly of higher education has

long since been stripped away. The growing conception that all life is a ministry, if properly regarded, and the disposition to efface all distinctions between clergy and laity have brot men to the point of judging the preacher and his profession by the same standards which would apply to other occupations. To maintain his proper place in the community on this basis the minister must measure up to the judge and the superintendent of schools and other professional men. But his salary is totally inadequate for this purpose and both he and his church suffer by the comparison.

Recruiting. Perhaps the most important consideration is the effect of low salaries on the future ministry. Failure to provide for the normal satisfactions of family life, the evident financial embarrassment of the minister, and the obvious effects of a low wage have their influence on young men in choosing a profession. Not that the type of young men desired look first at the material rewards. Rather the choice lies between the ministry and other types of service such as medicine which incidentally render a greater return. In fact, there is a suspicion in some quarters that the ministry is attracting many men who could not have earned more in any other profession. Dr. E. T. Tomlinson, for example, frankly distinguishes such a class in the Northern Baptist Convention and adds: "It is not kindness but cruelty to these men that they were not refused ordination. They have been urged into the pulpit and have shown afterward that they were not qualified for that work and yet by their very training have been disqualified for other lines in which they might have been fairly successful. I have letters from secretaries of state conventions, missionary boards, chairmen of pulpit committees lamenting this condition." On the other hand, the ministry seems to have lost the services of able men whom it might have secured. One out of every 12 names in Whos Who is that of a minister's son. On this point, Dr. J. H. Odell writes: "If the successful men in law, education, medicine, literature and commerce who came of ministers' families were in the pulpit today, the ministry would be a galaxy of brilliant men." The inability to hold its own sons he ascribes to the fact that "the sons will not endure the same humiliation thru which their fathers had to pass. They will serve the same God but they will not serve the same church." Certainly if the church

by a policy of low salaries is attracting weak men and losing strong men to other professions, the situation is indeed serious for the future.

It is not the purpose of this investigation to define the steps which should be taken to secure a higher salary scale and the resulting efficiency desired but a few suggestions arise out of the facts, themselves.

In the first place, it must be recognized that the greatest asset of the church is its ministry. All material equipment and property is relatively useless without the vital factor. Yet the aggregate property of the churches in the United States in 1916 was estimated at \$1,676,600,582. altho the average pastor's salary was about \$800. The ratio of property to annual budget was more than 5 to 1 and the working capital per minister was \$8,730. Undoubtedly the emphasis must be shifted somewhat from mere buildings to adequate budgets, loan funds for students, pension funds for retired ministers.

Again, it is obvious that the problem of the minister's wage cannot be handled independently of the local church which he serves. If the church unit is too small to permit of a proper pastoral support, both economy and efficiency suggest an increase in the size of the unit. It would seem that we are ready for the work of an authoritative commission to define the minimum church which can and should support a pastor, much as the minimum college has been given definition. Since four out of five churches are located in towns of less than 2,500 people or in the open country, such a definition would have general application. The Massachusetts Federation in 1917 made an investigation of the 100 smallest towns in the state, classified as one, two and three-church towns, which demonstrated the greater economy and efficiency of the larger unit. The average ministerial salary in the town with one church was \$874, in the two-church town \$687, and in the three-church town only \$473. Possibly such facts as these account for the number of low paying charges without ministers and the high ratio of ministers without charges in spite of all efforts to cancel the equation. Probably many of these unemployed ministers have been forced to take up secular work. This was true of 10% of the non-parochial Episcopal clergy in 1917. In any event, salaries of the ministry must

wait upon a gradual reorganization of local fields along lines of a more efficient unit.

A third step in securing greater efficiency is to demand better preparation and higher grade service as salaries are increased. With other professions requiring three and four years of highly specialized work, the ministry must expect as much of its men or lose its standing. The admirable tendency to do away with all superficial distinctions between clergy and laity must be accompanied by equally strong forces making for a leadership based on character, professional ability, and consecration.

Finally, the need of larger salaries coupled with the well known shortage of applicants for the ministry suggests the more definite adoption of a selective policy in recruiting the profession. Other things being equal, the work of an aggressive church should attract the strongest young men in our colleges and universities. The ability to select from these the men best adapted to particular forms of religious service, to give them vocational guidance and complete preparation, would undoubtedly be a great improvement over the present necessity of drafting partially trained men, not always of high grade ability, for work to which they are not wholly adapted.

As in all social problems, we are fronted with a complex situation which cannot be resolved by a single formula but must be worked out in many ways. Raising salaries is but one of many steps which must be taken to keep the church up to its task and much of the value of that step depends on the intelligence with which it is taken. It is hoped that the evidence submitted here, however, indicates the unusual importance which attaches to this step just at this time and suggests some of the correlations which make it a vital factor in the working out of those problems which lie before the church in the new era which it is entering.